

ADDRESS
of the
TRUSTEES OF MANCHESTER, SALFORD,
AND STOCKPORT,

to the
Methodist Societies at Bristol, and elsewhere.

MANCHESTER, Oct. 21, 1794.

THE PROCEEDINGS AT BRISTOL, since the last Conference, having given much pain to several persons of long standing in the Methodist Societies, it was thought necessary to convene the Trustees of Manchester, Salford, and Stockport, that a free conversation might be held on the present unhappy disputes, and that some mode might be devised to prevent the spread of strife and debate, which seems ready to convulse the whole Connection. Two Meetings were accordingly held: at the latter, the following Address was read, and ordered to be sent to Bristol, and to all other principal Towns in the Kingdom, which, if it does not produce all the good effects that could be wished, will at least be declarative of our sentiments, and we hope, produce a suspension of hostilities between the contending parties until the next Conference.

To our Brethren of the Methodist Societies at Bristol, and elsewhere.

Dear Brethren,

HOWEVER those persons may triumph, who have at length, after a trial of many years, persuaded a number of sincere and religious persons to leave the old tried ground on which Methodism first took root and flourished, viz. its Union with the Church of England, yet we hope there still remains, amongst that numerous people, a body of men (Mr. Wesley thought two-thirds of the whole), who will prove steady to the principles on which they first entered into, and afterwards continued to support the Interests of the Societies. If that body of men do at present exist, *This* is the time for them to come forward and declare their sentiments.

It is our opinion, that if the Preachers, who are introducing
their

their new system at Bristol, &c. (although the Societies are *not* unanimous), are not to be checked and *prohibited* (particularly in the erection of Opposition Chapels), the dissolution of the Methodist Societies is at hand. Lay Itinerants will be seen no more : or their zeal for the Salvation of Mankind will gradually be absorbed by a Contest for Place and Precedence, for Titles and Honours.

But, if on the contrary, the Friends to ancient Methodism should prevail (and if the opinions and wishes of the late Mr. Wesley have not lost all their effect, they *ought* to prevail), *all* the Preachers will either be brought back to their ancient Discipline, or those who cannot comply will quietly withdraw, and contention, not being fomented, will die away. The Methodist Preachers will continue, as they always were intended to remain, Evangelists to all Denominations of professing Christians.

How careful ought the Members of the next Conference to be, how fervently ought they to address the Throne of Grace, that they may assemble with unbiassed minds; for it will, we are convinced, be in their power to heal all the wounds which the violent and unsettled conduct of certain men has inflicted on the Preachers, the Trustees, and the People throughout the whole Connection.

We have to observe farther, That if the unjust charge of Tyranny and Oppression continues to be brought against the Trustees, who cannot enter into the new scheme so fast as some Preachers could wish; and if the Preachers, who, *though at the hazard of their lives*, peaceably assist the Trustees in the conscientious discharge of their Trusts, are to be sneered at as "mere Trustee Men," and expelled their Circuits, without being accused of any breach of the Rules of Conference: the Trustees must certainly unite in their own vindication and defence*, that their characters may no longer be calumniated, *nor their property endangered, by the erection of Opposition Chapels*, at the instance of any turbulent or inconsiderate Preacher.

Why should the Trustees of Chapels be so contemptuously treated, and considered as a "Set of Men" who are of no weight in the Scale of the Methodist Connection? Is not the Deposit intrusted to them as sacred as that which is in the Conference itself? Are not the Trustees of Chapels to see that the *Doctrines* preached therein are agreeable to the Scriptures, as held by the first Methodists? That Itinerancy be continued, that the Preachers adorn their Professions, with other particulars, as to the reception and refusal of Preachers? Are they not bound to exercise these powers independent of any person whatever? and shall they be

* How soon this should be done, we leave to the consideration of those Trustees to whom this Letter is sent; and whether they think that a meeting of Trustees should be immediately called, or that it should be deferred till the next Conference, they will please to communicate as below.

be announced to the World as Tyrants, because they will act as conscientious men, discharging faithfully the Duties of their several Trusts?

We shall now give you our sentiments on the proceedings at Bristol. It is our opinion

First, That the Trustees of Broad-Mead and Guinea-Street Chapels acted uprightly and faithfully, when they put a negative on the appointment of Mr. Moore; because it does not appear from the last Minutes that he was authorized by the Conference, either to administer, or assist in administering the Ordinances in Portland Chapel; and yet he persisted therein, in defiance of the repeated remonstrances of the Trustees, though he might plainly foresee a division would inevitably take place; the Trustees, therefore, have nobly asserted their own and the rights of Conference.

Second, That to refuse Mr. Benson and others the Pulpit in Portland Chapel, was a direct opposition to the appointment of Conference. The Business of the Trustees was, to receive them, and if their future conduct was contrary to any Rule of Conference, or to their Trust Deed, in those cases only would the Trustees have been defensible in nulling the appointment; but we do not learn that they had done, or attempted to do, any thing contrary to their Trust Deed, or the Rules of Conference.

Third, That Dr. Coke and others would have acted more properly, if they had proceeded to the places of their appointment, instead of remaining at Bristol, where, as Methodist Preachers, they had no business. We are afraid that they saw their support was necessary to a Plan, the object of which is to exalt themselves, and some others, above their brethren: as appears more at large in the Resolutions of the Litchfield Meeting*.

Fourth,

** The Litchfield Convention.*

THE AGREEMENTS.

First, That though we agree, that no *avowed* separation should be made from the Church of England, yet we are fully persuaded, that the Sacrament of the Lord's Supper should be administered in every place where the majority of the members request it; but the Preachers ought not to canvass for votes, nor do any thing in order to obtain a majority, which tends to strife or division;—nor should the Lord's Supper be administered in any Chapel, where a majority of the Trustees are against it, except a fair and full indemnification be offered them for all the Debts they are responsible for, supposing they require such indemnity.

Secondly, All Preachers, when admitted into full connection, should receive their admission by being ordained Deacons; provided, first, that no Preacher, who is now in probation, or in full connection, shall be obliged to submit to ordination; and secondly, that no Preacher shall receive Letters of Orders, till he have been ordained an Elder; and thirdly, that all the Preachers who shall be approved by the Conference, shall from time to time be ordained Elders.

Thirdly, That as District Meetings have not answered the end proposed, and are exceedingly expensive both of time and money, and as the people complain, first, they have no dernier resort in case of any dispute between Conference and Conference; and secondly, that they are deprived of a privilege which they formerly enjoyed,

Fourth, That the attempt to raise Chapels in a hurry, without the leave, nay, contrary to the Rule of Conference, and even before calling a District Meeting, betrays improper heat, and wrong temper. Such measures give just cause of Alarm to the Trustees throughout the kingdom, and prove to us, that the persons concerned, wish to take advantage of the popular agitation, and to blow up the Fire rather than to quench it.

Fifth, That the District Meeting is highly reprehensible for encouraging the opposition to the Trustees of the Broad-Mead and Guinea-Street Chapels, under the pretext of supporting the Conference, in the defence of a person (Mr. Moore) who acted, in one material respect, without the authority of Conference*, as well as contrary to the repeated remonstrances of the Trustees: in rejecting every proposal of reconciliation: in countenancing Mr. Benson's refusal at Portland Chapel: and in declaring he had withdrawn from the Connection, because he preached at the Chapels to which Conference had appointed him!! though it must appear plain to every candid person, that if either party has withdrawn from the Methodist Connection, it must be Mr. Moore and his party, and not Mr. Benson; since the former have broken several essential Rules of the Conference, and we do not hear that Mr. Benson has been charged with a breach of the Rules of Conference in any one instance.

These are our Thoughts on the Proceedings at Bristol, and on mature deliberation we have concluded to send thither the following Address.

We recommend to the Old Trustees to make another offer of their Chapels to Mr. Moore, on Condition he will not assist in administering the Sacrament at Portland Chapel, till next Conference, as the People are not unanimous: and to the Portland Trustees, to offer theirs to Mr. Benson and the other Preachers, appointed by Conference.

We recommend to Dr. Coke, knowing that his warm and irritable temper makes him a most improper person to engage in contests

joyed, no person being now appointed to visit the Societies, in order to redress grievances, and to see that the Methodist Discipline be properly observed. It is proposed to divide this kingdom into seven parts, and that the Conference should appoint a *proper person* annually to preside over each division, at least once in the Year; that he shall have authority to execute, or see executed, every branch of the Methodist Discipline, and to determine (after having *consulted* the Preachers who are with him), in all cases of difficulty, till the Conference; that where *he judges* himself inadequate to determine in cases of great difficulty, he shall have power to call in to his assistance the President of the last Conference, who shall, if possible, attend, and leave the ultimate determination of the case till the ensuing Conference.

* It was decreed at the Leeds Conference, and inserted in the Public Register, "That whenever the Sacrament was to be administered, the Senior Brethren were to administer it;" and, at the last Conference, "That it should be done *under the Direction of the Assistant*." Had Mr. Moore attended to this, the Confusion at Bristol would have been prevented.

tests of this kind, to go to the place appointed for him, and therein preach the *Gospel of Peace*, till the next Conference.

We recommend to Mr. Samuel Bradburn, the President of the District Meeting, to be *sober-minded*, and to be delicate in the choice of his comparisons : and, to his Colleagues in that Meeting we recommend not to "meddle with men who are given to change."

Our Brethren in general, of Portland Chapel, we entreat, with all the warmth of affection, that the peace of many families may not be destroyed, and thousands of Souls lost by these Contentions, not to assist in erecting Chapels in the heat of Party, and in the hour of Debate. Deliberate. Calmly consider. We believe you think yourselves right ; but wait a little, and you will see, that a great majority of your Brethren think otherwise. Stop, if but on this one consideration, that you may prevent the same unhappy strife in other places. Is every Congregation that, by the repeated exertions of their Preachers, is excited to request the ordinances, to follow your example? Are those who professedly "draw the sword, and throw away the scabbard," to be "trying their strength" in every Society? Are Christian meetings to be confusion and uproar throughout the land? and will you, for want of a little patience, encourage or hasten the destruction of the cause which we all esteem to be the Work of God? Will you not, though you are indulged with a Clergyman, which is meeting you half way, give up one point? Will you have every point, or none? Surely you will not act any longer in this manner ; you will, at least, grant us one request : proceed no farther till next Conference. We request this from you as Brethren ; we command nothing ; to this we have no right ; but we are concerned for the *Peace* of our own and other Societies, and to fulfil the Trusts we have undertaken. And we think we are not much mistaken in asserting, that had such a change as is now with such violence attempted to be introduced amongst the Methodists, been agreeable to the *Order of God*, it would not have been attended with the noise of the whirlwind : the boisterous passions, or subtilty of men would not have been the agents : but the Preachers, the Trustees, and the People would have been prepared to receive it by the still small voice of the *Divine Spirit*.

Having endeavoured to propose at large the plans which we think most likely to restore peace and tranquillity to the Societies at present disturbed with unhappy divisions : in order to prevent the like convulsions in our own, and, as far as possible, in other Societies, we now think it our duty, fully and unequivocally, to enter into the following Resolutions.

I. We are friends to ancient Methodism, and the good old way, which has been so long approved by the Lord, to the Salvation of so many thousands : and we are determined to afford it all the support

support in our power, and to suffer no innovations, without the same being first agreed upon between us and the Conference.

II. We are determined to do all in our power to support those Preachers, who maintain the discipline of Old Methodism, who act agreeable to the Rules of Conference, and the nature of our Trusts, and who are promoters of peace, and not of divisions and contentions.

III. We cannot in conscience countenance or support those Preachers, who can so glaringly deviate from the Rules of Conference, and that, even to the convulsion and division of the Societies.

IV. That, as the building of Chapels, merely from a spirit of opposition, and without taking the steps previously necessary, according to the Rule of Conference, is not only bringing a large debt upon the whole Connection, but also is a lasting monument of disgrace thereto, *WE cannot in future admit those Preachers* into our Chapels, who thus continue to foment divisions by preaching in such Chapels.

To our Brethren the Trustees throughout the kingdom, we would now beg leave to recommend, that you would take these things into your most serious consideration. We are conscious we need not remind you of the Duties of Trustees, nor of the several conditions under which you accepted these Trusts: neither have we occasion to point out to you the dreadful Consequences which must follow to the whole Connection, from the power which is now rising up in defiance of every rule heretofore known among us. Does it not then behove! every one, who is a well-wisher to Methodism, but more particularly every Trustee, *now* to come forward, and declare his disapprobation of such proceedings? And is it not proper in order hereto, that you should unite with us in one joint Compact, to address the Preachers and People at Bristol, to stop, if possible, the torrent of the division, as well as the building of Chapels in opposition to those Persons who have supported the Cause from its Commencement? And is it not necessary, with *christian* zeal and firmness to enter into the above Resolutions with us, to be accompanied with a suitable Address to the Conference, in order that we may obtain a Security from them, that the blessings and privileges we have long enjoyed may be prolonged to us?

We now most earnestly entreat you to call together the Trustees of your Chapel, as soon as possible, to confer on this business, and send us the result of your deliberations, directed to Mr. David Yates, Mr. Stonehouse, or Mr. Edward Smith, Manchester; Mr. M. Mayer, or Mr. G. Garside, Stockport, before the last day of November next, as we shall wait till then to have *your Signatures affixed to this Address.*

Signed

Signed by the following Trustees *then present.*

MANCHESTER.

*John Stonehouse.
Matthew Mayer.
William Marsden.
Charles Smith.
Daniel Burton.
John Marsden.
Peter Kenworthy.*

SALFORD.

*Daniel Burton.
John Marsden.
Thomas Davenport.
John Bellringer.
John Haward.*

STOCKPORT.

*Matthew Mayer.
George Garside.
James Heald.
John Collier.
William Lavender.
William Lavender, jun.
Benjamin Collier.*

STOCKPORT.

*Randle Allcock.
Samuel Dodge.
Samuel Gordon.
Joseph Collier.
Joseph Mayer.
John Crompton.*

IN CONSEQUENCE OF OUR PRINTED LETTER, we have now the pleasure to lay before the Connection, the sentiments of a most respectable body of men: we had no doubt of their existence. *Whatever justice may be done to us*, we think we cannot serve the general Interests of Methodism more effectually, than by printing those Letters in the form in which we received them. The writers of them compose a body that will not easily be dismayed; but who can both explain and defend the Old Plan.

If on Plans amicably settled between a few Preachers, when and as they please, the Peace of the Societies, and the Security of the Trustee Property, is to depend; where is the Authority of the Conference? and in how unpleasant a situation are many of the Trustees, who are bound for large sums of money*? The necessity for strict adherence to our first Resolution, is, of consequence, *absolute.*

The Trustees of future Chapels ought to take better care of themselves, than it was possible for those to do, who are the subjects of the present threatenings and persecution: as things are now going, we apprehend, that thinking and responsible men will not be fond of the office.

The

* This paragraph refers to the following passage in a printed Letter, circulated in Manchester. "As to Mr. Mather's printed Letters, they shall have a full answer in due time, unless the *dispute* should be amicably settled on the plan that is under consideration."

The Letter from Nottingham, being already printed, we do not insert it. It contains many excellent sentiments—whenever the sources of the present contests are fully developed, *the writers* of it will form a different opinion of us. Till the Trustees are assured who their governors are to be, it is unnecessary and premature to dispute about what laws are to be enacted.

The good sense of every religious man will inform him what attention ought to be paid to anonymous Letters, especially such as are vehicles of sarcasm and slander.

The Case of Birstal House does not, in our opinion, apply at all in defence of the precipitate Proceedings at Bristol*. We have had the best Information on that head.

We are happy to find that the sentiments of so respectable and well-informed a number of our Brethren throughout the kingdom, accord with our own. We are daily receiving others to the same purport, which may perhaps follow as a Supplement.

The arguments in this dispute have now been sufficiently circulated, and these, with the opinions of those Trustees who have replied to us, are now before the Preachers, the Trustees, and the People. May they weigh them with impartiality and prayer for divine direction! May they *use* their influence to preserve a Society steady to its original views, order, and principles, which has spread, not a sectarian spirit, but real godliness, through all denominations, by being united to, and intermixing with them. It has done this for half a century—and a great number of very good and sensible people, both in the Societies, and out of them, think, that the same may be done for ages to come. What was once the glory of Methodism may, (and we pray God it may!) remain so.

The following is an extract from Mr. Wesley's Sermon, preached on laying the foundation of the New Chapel, City Road, London.

“It may throw considerable light upon the nature of this work, to mention one circumstance more, attending the present revival of religion, which I apprehend is quite peculiar to it. I do not remember to have either seen, heard, or read of any thing parallel. It cannot be denied, that there have been several considerable revivals of religion in England since the reformation. But the generality of the English nation were little profited thereby: because they that were the subjects of those revivals, preachers as well as people, soon separated from the established church, and formed themselves into a distinct sect. So did the *Prebyterians* first, afterwards the *Independents*, the *Anabaptists*, and the *Quakers*. And after this was done, they did scarce any good, except to their own little body. As they chose to separate from the Church, *so the people remaining therein, separated from them, and generally contracted a* prejudice

* With the appointment of Preachers this body of Trustees have no intention to interfere.

prejudice against them. But these were immensely the greatest number: so that by that unhappy separation, the hope of a general, national reformation was totally cut off."

"But it is not so in the present revival of religion. The *Methodists* (so termed) know their calling. They weighed the matter at first, and upon mature deliberation, determined to continue in the church. Since that time they have not wanted temptations of every kind to alter their resolution. They have heard abundance said upon the subject, perhaps all that can be said. They have read the writings of the most eminent pleaders for separation, both in the last and present century. They have spent several days in a general conference upon this very question, "Is it *expedient*, (supposing, not granting, that it is *lawful*) to separate from the established church?" But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, Let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course, and to continue in the church, maugre men or devils, unless God permits them to be thrust out."

"Near twenty years ago, immediately after their solemn consultation on the subject, a clergyman who had heard the whole, said with great earnestness, "In the name of God, let nothing move you to recede from this resolution. God is with you of a truth: and so he will be while you continue in the church. But whenever the *Methodists* leave the church, God will leave them." Lord, what is man! In a few months after, Mr. Ingham himself left the church, and turned all the societies under his care, into congregations of *Independents*. And what was the event? The same that he had foretold. They swiftly mouldered into nothing."

"Some years after, a person of honour told me, "This is the peculiar glory of the *Methodists*. However convenient it might be, they will not on any account or pretence whatever, form a distinct sect or party. Let no one rob you of this glorying." I trust none will as long as I live. But the giver of this advice entirely forgot in a very short time, and has almost ever since been labouring to form *Independent* congregations."

"These therefore cannot make our glorying void, That we do not, will not form any separate sect, but from principle remain, what we always have been, true members of the church of England."

DUDLEY.

Nov. 7, 1794.

We the Trustees of this Chapel do very much approve of the steps taken by our Brethren the Trustees of Manchester, Salford, and Stockport, of their labour of love, manifested in their Letter to all the Trustees in the kingdom, and we do hereby cordially agree with them. As witness our hands.

*William Southall.**Aaron Timmins.**James Winn.**John Bate.**William Griffin.**Joseph Moore.**Edward Cooper.**Richard Southall.**Tim. Tilley.*

N. B. *John Negus, John Leadbeater*, both dead, late Trustees of Dudley.

TIPTON.

Nov. 7, 1794.

Whereas our Friends the Trustees of Manchester, Salford, and Stockport, have (much to their honour) made an attempt to promote Peace amongst us as a Society, we do take this method to return them our united thanks, and heartily unite with them. As witness our hands, being Trustees of Tipton Chapel.

*John Walker.**Joseph Webb.**Aaron Timmins.**William Southall.**Stephen Hipkins.**Sam. Mils.*

PENZANCE.

Nov. 26. 1794.

I thank you for your favour of the 21st ult. and do not hesitate to say you are entitled to the thanks of the whole Connection. It fully coincides with our sentiments, and am fully persuaded it speaks the sentiments of the whole county of Cornwall. We lament, with you, the unhappy division at Bristol, more especially at the present time, when the Almighty seems to be shaking the nations, how necessary for us to be united in heart and affection! We are fully of opinion, with you, that unless the Trustees and principal Persons of the different Societies in the kingdom, come forward to oppose the violent measures taken by Mr. Moore and his party, Itinerancy will soon be at an end, and the whole Methodist Connection thrown into confusion and anarchy. Does it not appear to every attentive observer, that the present contest is not with the Bristol Trustees only, but is levelled against the whole body, throughout the kingdom? I am the more confirmed in this opinion, from having seen part of a Letter written by one of the young Preachers, who formed a part of the District Meeting, to his friend, who seems to glory (in what might have been his

his shame) not only in having triumphed over the Trustees in Bristol, but in pointing out different characters in other places, Trustees of Chapels, &c. as objects for their next attack!

The Stewards and Leaders of this Society are unanimously of opinion, with you, and are determined to support the Preachers, who continue in the Old Way, and maintain the discipline of Old Methodism.

You are at liberty to affix my name to your address, in behalf of the Penzance Society*.

William Carne.

CHESTER.

17 Nov. 1794.

Your printed address of the 21st Oct. 1794, gives us great satisfaction. We highly approve of your Resolutions, and do hereby assure you, that with you, we are resolved, to support to the utmost of our power, the cause of Old Methodism, which God has so wonderfully owned and blessed to the salvation of thousands, yea, of tens of thousands.

And we will, as far as in us lies, support all those Preachers, who abide by the Old Methodist Plan, and none others.

Richard Bruce.

Thomas Bennett.

Joseph Brown.

Geo. Walker.

James Woolrich.

George Lowe.

Trustees for the Octagon.

PONTEFRACT.

Nov. 13th, 1794.

We received your printed Letter, and readily send you for answer, that we entirely approve of the Old Plan, and totally disapprove of those innovations you mention, and are determined to give the Old Plan every support in our power. These are our sentiments, and also of the absent Trustees.

We remain, with brotherly affection, the supporters of Old Methodism.

George Danhill.

William Boothby.

Tho. Wainwright.

John Garlick.

Wm. Yates.

Francis Fisher.

Jos. Hanson.

REDRUTH.

13 Nov. 1794.

You will judge how far our sentiments agree with yours, by the following declaration, which was subjoined to an Address, designed

* N. B. The Chapel at Penzance is wholly in my own hands, being lately built, and having advanced the greatest part of the money.

ed to be sent to the contending parties at Bristol, dated 20th Oct. 1794.

"Should all endeavours for an accommodation prove ineffectual, we judge the time is arrived, long since foreseen by Mr. Wesley, in which a part of the body will separate from the establishment. And in that case do not hesitate to declare for ourselves, that we are firmly resolved to give our hearty support to such of the Preachers as shall continue on the old and tried Ground. Nevertheless, we hope to conduct ourselves with such temper and moderation towards our Brethren who differ from us, as becomes the followers of the Prince of Peace." Signed by the following persons.

<i>F. Woolf.</i>	<i>W. Boase.</i>	<i>H. Paul.</i>
<i>R. Penrose.</i>	<i>J. Eathorne.</i>	<i>J. Penrose.</i>
<i>W. Cock.</i>	<i>H. Pearce.</i>	<i>J. Andrew.</i>
<i>E. Ambrose.</i>	<i>S. Martyn.</i>	<i>W. Carvosso.</i>

W. Michell, Circuit Steward.

Leaders, Local Preachers, Trustees, and Stewards of this Society.

We the undermentioned, being Trustees, desire to have our names annexed to your Address.

<i>F. Woolf.</i>	<i>R. Penrose.</i>	<i>W. Cock.</i>
<i>J. Penrose.</i>	<i>H. Pearce.</i>	

Copied by order of the meeting,

John Eathorne.

PLYMOUTH-DOCK. Nov. 18, 1794.

We the Trustees of the Plymouth-Dock Society, having received a printed Letter from Manchester, bearing date Oct. 21, requesting us to take into consideration the unhappy dispute which has lately arisen in the Bristol Society. We beg leave to remind our friends in Manchester, with respect to the dispute, we cannot determine, as we think there may be faults on both sides. But if we knew of any means that could put a stop to the unhappy dispute, we willingly and readily would contribute our help. We pray that God may undertake it, and bring out of all this evil much good; he has the hearts of all men in his hand, and to him we commit the cause of the distressed and perplexed in Bristol. With respect to Dock, we are sure, from more than thirty years' experience, that the Old Way, which you strongly recommend, will not, nor did not answer the blessed effects, which we happily experience in the New, when we were so strenuous for the established church. For more than thirty years we were little better than a rope of sand, and the most blessed times we then experienced

enced could not increase our number to more than one hundred and fifty members, so beset are we with Calvinists on all sides. But from the time that the Conference granted us Preaching, in what we may call church-hours, our Society has increased to upwards of four hundred members. In 1793 we petitioned the Conference, with the consent of the Society, to grant us the privilege of receiving the Sacrament of the Lord's Supper at the hands of our Preachers, and, agreeable to a former promise of our dear Father in the Gospel, Mr. Wesley, they granted our request to the satisfaction of all. And glory be to God, we see the good effects. We enjoy our gospel privileges with thankfulness, and our dear minister, Mr. Boone, is well pleased to see his communicants increase every time.

Dear Brethren, let us think, and let think.

Robert Walter.

R. May.

Fer. Whitfield.

Robert Moon.

Thomas Beard.

Richard Heydon.

P. S. With respect to Opposition Chapels, we do not approve of, and should be glad if there could be any means thought of and adopted, to prevent such for the future, and that no Chapel should be built, without first having the consent of the whole Conference at large.

BIRMINGHAM.

Nov. 18, 1794.

At a meeting held this day at the vestry in Cherry-street Chapel, it was agreed by us whose names are hereunto annexed,

First, We are of opinion, it will be for the interest of Methodism, as well as the cause of God in general, still to adhere to the doctrine and discipline taught and established by our late Father and Pastor the Rev. Mr. Wesley.

Secondly, To continue, as heretofore, in connection with the established church, not desiring the Ordinances of Baptism and the Lord's Supper to be administered among ourselves, by our own Preachers. Praying that peace, harmony, and concord may be restored to all the Societies, we remain, &c.

Sam. Randle.

John Walker.

Jo. Brettell.

John Hanns.

John Phillips.

William Parkes.

Thomas Barnard.

Fer. Wright.

Samuel Parkes.

Edm. Lewty.

Thomas Jones.

DEWSBURY,

DEWSBURY.

Nov. 17, 1794.

Having seriously and deliberately considered your circular Letter, we fully and unequivocally agree to your Resolutions, by uniting with you, in one joint compact, to address the Preachers and People at Bristol, (as well as the Conference) in order to stop (if possible) the torrent of the division now existing, and the dreadful consequences which must accrue therefrom, by convulsing the whole Connection.

Signed by the Trustees then present.

Edward Hippon.

Isaac Smith.

Henry Goldthorp.

James Betheroyd.

John Elwell.

William Fisher.

Thomas Laycock.

James Jessop.

Joseph Grime.

Edward Robshaw.

Signed after, *John Phillip.*

LIVERPOOL.

17 Nov. 1794.

We whose names are hereunto subscribed, being major part of the Trustees for both the Chapels, approve of your Letter, and desire our names may be affixt thereto. We remain, &c.

Jonathan Jones.

Peter Kaye.

Law. Frost.

Michael Ashton.

Joseph Sefton.

James Fether.

Geo. Marsden.

NEWCASTLE-UPON-TYNE. Nov. 24, 1794.

We have received your Address, and are, with you, very sensible of the dreadful consequences likely to follow from the recent proceedings of some persons to overturn the Original Constitution of Methodism.

We have also had our troubles, by attempts of the same nature. And although our Trust Deed provides, that after the deaths of the two Mr. Wesleys, the Trustees shall monthly, or oftener, at their discretion, appoint fit persons to preach in our house, yet we, being desirous of peace, and reflecting that Mr. Wesley, after executing the Deed of Declaration, expressed an earnest desire that Conference name the Preachers, and it being our opinion that the Plan of Itinerancy cannot be effectually carried on, if the Trustees appoint the Preachers, and we, heartily approving the Itinerant Plan, and being willing that the desire of Mr. Wesley might be complied with, and also, having no other view in the exercise of the Trusts reposed in us, than to preserve ancient Methodism.

Moved

Moved by these considerations, we have entered into such covenants with Conference, as we hope will be the means of preserving the broad and disinterested principles on which the Methodist Societies were formed. Such of the Articles as immediately apply to this end, are as follows :

“ That such Preacher or Preachers, as shall from time to time be nominated for the Newcastle Circuit, at the Yearly Meeting of the Methodist Conference, constituted by the Deed of Declaration of one thousand seven hundred and eighty-four, shall from henceforth have the free use of the said Orphan-house to preach and expound God's holy word therein, and also free liberty to exercise the whole office of Methodist Preachers, as directed by the Minutes of Conference now existing. Provided always, That there shall be no service performed in the said Orphan-house on the Lord's Day, commonly called Sunday, between the hours of ten in the morning and four in the evening, without the consent of the whole of the Trustees for the time then being, (the quarterly giving of the Tickets to the classes meeting therein only excepted) nor any Sacraments administered therein, nor any notice published in the said Orphan-house, of any service to be performed in any other place in the Methodist Connection, between the said hours of ten and four, of the Lord's Day, nor of the Sacraments being to be administered at any time or place whatever, without such consent as aforesaid.

That if the said Conference shall neglect or refuse to nominate proper persons to preach in the said Orphan-house, at their yearly meeting; or if any person so nominated shall not, for the space of three months then next after such yearly Conference-meeting, take his station in the said house, or his place be not regularly supplied by some other Itinerant Preacher in the Methodist Connection, or if the Conference shall separate from the Church of England, then, and in either, or any of these cases, the said Trustees, or the Trustees for the time being, or the major part of them, shall for ever then after have the nomination and appointment of the Preachers for the said Orphan-house. Provided also, That the Preachers so to be sent and appointed by the Conference, or by the Trustees for the time being, do not preach any doctrine in the said Orphan-house, than is contained in the said John Wesley's Notes on the New Testament, and the first four volumes of Sermons by him wrote and published.”

You will observe, we use the words “ Yearly meeting of the Methodist Conference.” We therefore cannot recommend to have those meetings convened oftener than once a year. And we would particularly call your attention to the phrase, “ The Methodist Conference, constituted by the Deed of Declaration of one thousand seven hundred and eighty-four.” By which we understand, the hundred persons (and those only) whom Mr. Wesley named in the Deed he inrolled in Chancery, and in case of deaths, such persons

persons as are chose from time to time in the manner that Deed directs. We are clearly of opinion, that those hundred persons alone constitute the body which bear the appellation of the Methodist Conference. That all resolutions must be enacted by their sole authority, and that they cannot, with a good conscience, discharge the Trust reposed in them, if they allow any other persons to overrule their determinations. We think this a subject which calls for the serious consideration of the whole body of the Trustees; and if this position be adopted, which we presume is irrefragable, is it not highly necessary (as matters now go) to make those sentiments known to Conference at their next yearly meeting? and in case of non-compliance, ought not the Trustees, by just and lawful methods, obtain this to be the rule by which Conference govern themselves in all their future determinations.

You will also perceive by the above short extract of our Terms with Conference, our sentiments respecting the resolutions you recommend; you will observe our case is peculiar; we have executed covenants with Conference, and it is our duty conscientiously to fulfil them; and as some of your propositions imply circumstances different to our situation, you will be sensible it will not be prudent for our names to be affixed thereto. We beg leave, however, to assure our dear fellow Trustees, our hearts are engaged in the same good work, and we are very ready to unite with our brethren in every step which may be thought proper for the preservation of Ancient Methodism; which is not incompatible with the agreement we have made with Conference, in the sense above defined.

TRUSTEES OF THE ORPHAN-HOUSE IN NEWCASTLE-UPON-TYNE.

John Greene.

Robert Grey.

John Stokoe.

Jos. Wardell.

Seven Trustees is our original number. One is lately deceased. *John Reed* is distant, he is of the same sentiment with us. *William Smith* says he has given his answer.

KIGHLEY.

Nov. 19, 1794.

We the Trustees of the Methodist Chapels in Kighley Circuit have been favoured with your Address, which we cordially approve of, as your sentiments seem exactly to coincide with ours of the late unhappy division in Bristol. We conceive, that if any Preachers or People will build Chapels, not only without the consent of the Conference, or consulting the Assistant of the Circuit, but contrary to its rules, and in opposition to those already built, especially where the Trustees of those Chapels are not guilty of violating any of their Trusts, no security can be given for the peace of the body, the union of the Preachers, or the money

for which we are responsible. We therefore hope that the Preachers will not suffer any collections to be made in their Circuits, for those now building in Bristol, nor ever take the burden of them upon the Connection, as it would be setting a dreadful example to others, and encourage them to tread in the same steps; and we would intreat our dear Brethren in Bristol to proceed no further in their building, till the matter has been fully considered in the Conference. We think it our duty, to the utmost of our power, to support those Preachers who steadily observe the Rules of the Conference, and assiduously promote the peace and prosperity of our Societies. That the Head of the Church may direct all his members, and especially his standard-bearers, and make them one in him, is the ardent desire and prayer of, &c.

Peter Garforth.

Nath. Illingworth.

Wm. Fairbank.

John Wilkinsons.

Wm. Wilkinsons.

John Watson.

Thomas Crabtre.

Hen. Lister.

Dauid Horsfield.

John Ives.

James Pearson.

Eli Fowett.

James Sugden.

Edmund Ogden.

Nathan Sharp.

John Patrick.

Samuel Whitaker.

Jonas Hey.

John Hey.

David Illingworth.

Joseph Waterhouse.

John Middlebrook.

John Myers.

Duke Knowles.

John Greenwood.

John Laycock.

Joshua Carwood.

John Emmot.

John Ogden.

John Moorhouse.

John Whitaker.

Isaac Wilkinson.

Smith Hudson.

John Watson.

Joshua Brigg.

John Gott.

Benjamin Wilkinson.

George Sugden.

Michael Ogden.

Thomas Ogden.

Timothy Wood.

Joseph Dawson.

William Yeadon.

John Emsley.

Samuel Waite.

Thomas Denison.

John Waite.

TADCASTER, SELBY, AND CAWOOD.

We whose names are hereunto annexed, being Trustees for Tadcaster, Selby, and Cawood Preaching-houses, have seen your Letter of Address, and are all of us for the Old Methodist Plan, and do highly approve of your Resolutions, and are determined to support as much as is in our power such Preachers as abide by Old Methodism.

TADCASTER.

Thomas Ellis,
Thomas Vayler.
Michael Coulson.
Joseph Vickers.
Thomas Dodgson.
John Norfolk.
Matth. Skilbeck.
Alban Holmes.
Jonathan Robinson.
Thomas Robinson.

SELBY.

William Allen.
Robert Birdfall.
Michael Coulson.
Christopher Obie.
Thomas Dodgson.
Matth. Skilbeck.
Alban Holmes.
Jonathan Robinson.
Richard Wilkinson,

CAWOOD.

William Allen.
Robert Birdfall.
Richard Taylor.
Joseph Vickers.

CAWOOD.

Thomas Dodgson.
Alban Holmes.
Jos. Maskill.
Thomas Fetherstone.

BURSLEM, NEWCASTLE, TUNSTALL, &c.

We the undersigned, being Trustees of Burslem, Newcastle, Tunstall, Chesterton, Henley, Stafford, and Leek, received your printed Letter of the 21st ult. It affords us great satisfaction. We highly approve of your Resolutions, and do hereby assure you that we, with you, are determined to support to the utmost of our power, the cause of Old Methodism, and all those Preachers who abide by the Old Plan, and none others.

John Robinson.
Edward Bourne.
John Glenn.
Joseph Smith.

Tim. Lockett.
John Sherwin.
Thomas Sherwin.

WAKEFIELD.

24th Nov. 1794.

We the undersigned Trustees of Wakefield Preaching-house (being the whole number, except two, who are abroad) having met to consider of the unhappy disputes now existing at Bristol, think we are called upon to justify ourselves from the charge of a combination against the liberty and independence of Conference, so indiscriminately brought against us along with other Trustees, at a time when we were totally ignorant of any such thing existing, but now finding it necessary for those, who are concerned for the continuance of Methodism, (on the footing on which the late Rev. Mr. Wesley left it) to step forward to prevent that spirit of innovation which too much prevails, from bearing down all before it. On this ground, we do cordially agree with you in your four Resolutions, as laid down in your circular Letter, and are determined as much as our office empowers us, to support those Preachers who maintain the discipline of Old Methodism, and are willing in all cases to be conformable to the rules and appointments of those who compose the Conference; and we are ready to join with you in an address to that body of men, that we may be favoured with a continuance of those blessings and privileges which we have so long enjoyed, under the system formed by our late venerable Father, and the Preachers in Connection with him. Hoping that our united endeavours to preserve Methodism on its present basis, may, through divine assistance, be crowned with success, we are, &c.

*John Smith.**William Scott.**John Crowther, his † mark.**John Gregory.**James Eagland.**John Walton.**John Elwell.**Jo. Clarkson.**John Towlerton.*

OTLEY, PATELEY-BRIDGE, LOFTHOUSE, &c.

We whose names are underneath, do entirely concur in the four Resolutions contained in your Letter; and are thankful the great Shepherd of Israel has stirred you up to come forward in this important moment, in defence of the just Rights of Conference, the Trustees of our Preaching-houses, and the support of Old Methodism.

We have sent a Declaration to Messrs. Benson, Rodda, and Vasey, informing them we are determined to abide by them, and all the Preachers who will join them, in making a *firm stand* for the Old Path, wherein we have, for a series of years, enjoyed such invaluable blessings, and are ready to join our Brethren the Trustees throughout the kingdom, in adopting any measures which will tend to preserve Methodism upon its original ground to succeeding generations.

We

We think a meeting of Trustees, previous to Conference, highly needful, and whenever a proper time is fixed on (for such a meeting) if you will let us know, some of us will endeavour to attend. We remain, &c.

OTLEY.

William Snell.
John Ritchie.
David Oliver.
Thomas Hodgson.
E. Ritchie.

PATELY-BRIDGE.

John Wetherhead, sen.
John Wetherhead, jun.
Thomas Pullen.
Michael Grange.
Thomas Petty.
Joseph Dambrook.
Thomas Kettlewell.

LOFTHOUSE.

Simon Stott.
George Unwin.
Oliver Bollum.

KETTLESING.

James Patrick.
Jonas Chowler.
Mark Swales.
Jeffery Hare.

LONDON.

With much satisfaction I fulfil my duty in communicating to you, that

At a meeting of the Trustees of the New Chapel, City Road, London, there held on Monday, November 24, 1794.

Present, *John Horton, George Wolff, William Cowland, John Hallam, George Urling, John Folgham, John Wolley, John Collinson, Edward Collinson, Hervey Walklate Mortimer, Robert Crawford, James Smith, James Hammond, William Clulow, James Love, Richard Sause, Thomas Greenwood, and Thomas Day.*

The Letter of the Trustees of Manchester, Salford, and Stockport, being taken into consideration, it was unanimously resolved,

That forcibly impressed with the same ideas concerning the cause and continuance of the disputes at Bristol, and foreseeing the destructive consequences of "leaving the old tried ground on which Methodism first took root and flourished," we cordially coincide with our Brethren of Manchester, Salford, and Stockport, in their opinion concerning those proceedings, and in the Resolutions they have adopted in consequence; and we sincerely wish that the exertions of the Trustees of the Connection may be crowned with the blessing of that Divine Being, who alone can "stop the raging of the sea, and still the violence of the people."

Signed by order of the said meeting,

Thomas Day, Sec.

FALMOUTH.

FALMOUTH.

22 Nov. 1794.

We are favoured with a copy of your Letter, dated 21 Oct. 1794, from our Brethren of Redruth, and are glad to find, that you have so warmly espoused the Cause of Old Original Methodism.

We much admire the Resolutions you have entered into, and cordially agree to subscribe the same, and also assure you, that if you conceive our signatures will in any degree tend to strengthen the laudable cause in which you are engaged, you are perfectly welcome to make use of the same.

PROPRIETORS OF THE METHODIST CHAPEL AT FALMOUTH.

*Anthony Fox.**John Eath.**Thomas Hull.*

SCARBOROUGH.

Nov. 20. 1794.

Your printed Letter of the 21st ult. has been laid before us and other principal members of our Society. The unhappy divisions of our Brethren at Bristol, have given much pain to our minds, and we think it highly needful that such proceedings should be put a stop to, as we greatly fear, that if they are persisted in, they will prove fatal to the Cause of Old Methodism.

We have no objection to unite with you in your Address to the Preachers and Brethren at Bristol, but we are very apprehensive, that as matters are gone to such a length, it will have no effect.

We still, as heretofore, avow ourselves Friends to the *Old Plan*, knowing, by happy experience, that *it is quite sufficient* to the conviction and conversion of sinners unto God, and to the building up of his children in their most holy faith.

We therefore cordially join with you in your Resolutions.

We will also most readily join you in a suitable Address to the Conference, in order to obtain a security from them, that the blessings and privileges we have long enjoyed may be continued to us. And we recommend that the Address be not only from the Trustees, but also from the Stewards, Leaders, and other principal Members of the several Societies, which we think will greatly add to its weight.

We think if a meeting of Trustees is necessary, it should be at or a little before next Conference.

We have nothing more to add at present, but our earnest prayers that all may be conducted in a truly christian spirit, and then it will conduce to the glory of God, and the good of his church.

*William Coulson.**Anthony King.**James Walker.**Richard Cotton.**Thomas Middleton.**John Smith.**Samuel Middleton.**Simon Spark.**Andrew*

Andrew Ross.
Robert Hawson.

Samuel Parke.

CONGLETON. Nov. 27, 1794.

We have received your Letter of the 21st of October last, and it is great satisfaction to us to find that there are still men left, who will step forward to support the good old Methodist Plan, which the Lord has blessed these many years; and we heartily wish the invaders may take your advice, before the rent be made worse.

We have only this to say, we jointly think all your Resolutions just, and will support them to the uttermost of our power.

Trustees of Congleton Chapel then present,

Thomas Garside.

James Cumberbeck.

John Hughes.

Matthew Mayer.

WARRINGTON.

We approve of your circular Letter, and request you to add our signatures as Trustees for the Warrington House.

Law. Frost.

Jo. Tanion.

Joseph Sefton.

James Whittle.

Thomas Davis.

LEEDS. Nov. 20, 1794.

The unhappy divisions which are now taking place amongst us as a professing people, is very lamentable, because many thousands of our Israel are now weeping and mourning in secret, to see our Zion in such a condition; how many of our Societies are now torn in pieces, who used to love one another as Brethren; nothing but the divine blessing can now heal the breaches which are made; let us still keep praying, that the peace of our Zion may be restored, for they shall prosper who love her.

Enclosed you have a Copy of our Declaration which we sent some time ago to Messrs. Benson, Rodda, and Vasey, at Bristol; by this you will know our minds.

We cordially approve of your Letter, and unite with you in your sentiments on the proceedings at Bristol, that the rights of Conference may be enforced, and our suffering Brethren may be supported.

We also fully coincide with you in your Resolutions, and will, with divine help, come forward to unite with you in one joint compact, to address the Preachers and People at Bristol, to stop

the

the torrent of the division, and that every lawful means may be used that Antient Methodism may be restored.

Whenever you see it needful to call a meeting of the Trustees throughout the kingdom, we shall be ready to meet you with one delegate appointed with full power to act for the Leeds Society, but we think it would be better to do that, when the Conference draws nearer, but that we leave to your judgment.

We shall not be wanting to address the Preachers the ensuing Conference, to beg of them to take those things into deep consideration, and that they would once more unite themselves in love to each other, for the Lord's sake, for their Brethren's sake, and for the sake of all the Societies committed to their care, that all divisions may cease, and that we may still continue in the good Old Way, that Way which many thousands and tens of thousands have happily walked in, and got safe to glory.

William Hardon.

William Naylor.

Samuel Popplewell.

John Weddale.

John Dobson.

Thomas Fletcher.

LEEDS.

Nov. 1, 1794.

Messrs. Benson, Rodda, and Vasey,

We the Trustees, Stewards, and Leaders of the Leeds Society, whose names are underneath, have long seen with concern the steps some of our Preachers have been taking to introduce the Sacrament of the Lord's Supper, &c. among us as a people; steps which, if some measures are not used to prevent, must in the end prove entirely subversive of the Original Plan of Methodism, by making us a body of people separate from the Church of England, in connection with whom we wish to live and die.

We therefore cannot omit on the one hand testifying our disapprobation of the late proceedings of some of our Brethren at Bristol, and on the other sympathizing with our justly-esteemed and injured Brethren, Messrs. Benson, Rodda, and Vasey, at the same time assuring them, we are determined to abide by, and with all our interest, influence, &c. to support and strengthen their hands, and the hands of all the Preachers who will join them in making a firm stand for the Old Path, without addition to that which our late honoured Father led us in for more than half a century, and which God has so remarkably owned and blessed to the conversion and final salvation of many thousands.

We ever wish the sole right of stationing Preachers to abide with the Conference, and are glad to find our Bristol Friends (who could have resisted this right) are of the same mind; we do not believe "any set of Trustees," any where, ever expressed a desire to have it otherwise.

We hope no such Preachers will ever be sent to us, as will endeavour

deavour to force Sacraments upon us in their own way, or service in church hours, &c. as we shall be under the painful necessity of doing all in our power to prevent such proceedings; therefore hope you, and all our Fathers and Brethren, who are of one mind and heart, will adopt such measures in this important moment, as may effectually preserve us from being ever driven to such a necessity. Praying the great Head of the Church may guide you and your Brethren in all things, we remain, &c.

William Hardon.

Samuel Popplewell.

Thomas Fletcher.

John Weddale.

John Dobson.

William Naylor,

P. S. The above was signed by six Trustees, and thirty-one Leaders, belonging to the Leeds Society.

DARLINGTON.

22 Nov. 1794.

We the Trustees of the Methodist Chapel, Darlington, duly received your seasonable Address, and have deliberately considered its contents, and do assure you it fully meets our approbation, as we are determined to a man in opposing every innovation being introduced amongst us, and fully believe it to be the general opinion of our whole Circuit. We mean to give every support to those Preachers who may abide by the Old Plan. We do not conceive it adviseable, at present, to call the Trustees together not till Conference, and then for as many as can possibly attend, to attend. We only wish your candid Address was more generally known.

George Brown.

James Thompson.

Thomas Pickering.

Henry Smith.

Thomas Naylor.

Thomas Gibson.

Thomas Coatsworth.

BRIDLINGTON-KEY.

Nov. 1794.

We are sincerely sorry that such confusion and disorder has taken place at Bristol, owing entirely (we believe) to the towering pride and ambition of a few individuals, who are striving to assume a superiority, and exalt themselves above the rest of their Brethren, endeavouring to destroy all peace and harmony through the whole Connection.

We highly approve of the conduct of those Trustees, who with such integrity and faithfulness discharged their duty in support of those Preachers, who were faithfully acting according to their duty, and agreeable to the order of Conference; and the resistance they made to those, whose sole aim appears to be their own aggrandisement, overturning the Original Plan of Methodism, so happily

happily established, and so amazingly blessed to the salvation of many thousands, by our late reverend and pious Father, and the same time overturning all the rules and conclusions of Conference.

And we cannot but approve of the conduct of the Preachers, who in the discharge of their duty, so justly and steadily withstood those whose designs are to subvert and overturn the good Old Plan we have seen the Lord own and abundantly bless.

We likewise think, had all the Preachers proceeded to their respective places appointed by Conference, they had been much more in their duty both to God and man, and would have been far more happily employed, than in stirring up the waters of contention, and endeavoring to sow strife and divisions among the people of God.

Neither are we satisfied with the District Meeting, appointed by two or three artful designing men, who drew into their scheme a few young unexperienced Preachers, who had little considered the consequence of the measures they were persuaded to join in.

Your Address to the Society at Bristol, we think quite just and necessary, and join heart and hand to every article.

And likewise those Resolutions you have drawn up in the four following articles, and rejoice and are glad you have so clearly and fully delivered your sentiments in the support and vindication of the good Old Cause that we know the Lord does still own and bless.

We hope there are only a few that will be found, but what will join heart and hand to support the Lay Itinerant Plan on its present institution, and we pray God that unanimity and equality may be continued among the Preachers to the end of the world.

It is our determined and unanimous Resolution to support, with all our power, those Preachers and Trustees who continue upon the Old Conference Plan; and never suffer such as dissent from them, either to preach or make any collections in any of the Chapels where we have any influence. In testimony whereof we the Trustees of the following Chapels have subscribed our names.

BURLINGTON AND KEY.

Thomas Robinson.
William Robinson.
William Coverley.
Benjamin Sedman.
Thomas Linton.
William Skelton.
G. Knowles.
Michael Thompson.
John Froste.

NAFFERTON.

Thomas Robinson.
John Barker.
Robert Jefferson.
William Vickerman.
Robert Sherwood.
Valentine Barker.
William Ushaw.

DRIFFIELD.

William Ushaw.
John Reaston.
Thomas Robinson.
William Robinson.

STILHAM.

Thomas Robinson.
William Robinson.
Michael Chew.
George Read.
Richard Gibson.
Charles Frankish.
Ralph Dunning.

HULL.

Nov. 24th, 1794.

We have been favoured with your Address to the Methodists at Bristol, &c. the substance of which meets our approbation. We cannot but lament that any *division* should take place in any Society, more especially that there should be the smallest appearance of this amongst the Preachers. We greatly disapprove of the precipitate steps which have been taken in Bristol; for we presume that if any men, Preachers or People, be suffered to build Chapels contrary to the known Rules of Conference, without so much as consulting the Assistant of the Circuit, in opposition to those already built, even where the Trustees have not violated their Trusts, we have no shadow of security for the peace of our Societies, the union of the Preachers, or the large sums of money for which we, as Trustees, are responsible. We therefore think it our duty to support those Preachers to the utmost of our power, who strictly adhere to the Rules of the Conference, and assiduously seek the peace and prosperity of the people committed to their care. We ardently wish our Brethren in Bristol to proceed no farther in the buildings they have begun, till the matter has been considered and decided in the ensuing Conference; if happily a re-union may take place. That the God of all grace may lead us and all our Brethren in the right way is the prayer of, &c.

William Kelsey.
John Harrop.
Thomas Good.
Samuel Holdsworth.
William Webster.
William Sissison.
William Headley.
Jos. Gee.
George Wilson.

John Dawson.
George Mells.
William Ombler.
Henry Green.
Richard Wade.
John Hare.
Joseph Cockerell.
William Ramsden.
Thomas Thompson.

WEDNESBURY. 20th Nov. 1794.

At a general meeting of the Trustees of this place, held this day in the preaching room, to take into consideration your Address and Resolutions, dated the 21st ult. after seriously considering the same, we think it our duty to acquaint you that we very highly approve of them, and are ready to unite with you to preserve the ancient Methodist Doctrine and Discipline, as well as our union with the Church of England.

The mark of †

William Wright.

Thomas Underhill.

Francis Whitehead.

Joseph Adams.

John Whitehead.

Edward Slater.

Edward Cooper.

James Negus.

Michael Peters.

James Alexander.

Henry Tibbats.

Benjamin Constable.

STOCKTON. 26th Nov. 1794.

We the Trustees of the Methodist Preaching-house at Stockton, entirely agree with you in sentiment respecting the dispute that has arisen amongst the Preachers. We are determined to abide by the Old Plan of Doctrine and Discipline as established and left us by the late Rev. Mr. Wesley; for our Preaching-house was built upon that principle, and we should be doing injustice to ourselves, and to those who were large contributors to its erection, if we should alienate it to any other purpose but that of a Preaching-house, according to Mr. Wesley's establishment; for we are certain they would not have been so liberal in their donations, or any ways contributed thereto, if they thought it was to be alienated, or made a Meeting-house for any kind of Dissenters. We are certain Mr. Wesley, from his publications, from his exhortations in his Societies, and in his private conversation, always advised his followers strictly to adhere to, and abide in, the Established Church; to whose doctrines he was a steady adherent to the latest period of his life. And we believe if he had dissented therefrom, the work of God would not have prospered nearly so much as it has hitherto done. We are sorry there has risen up a party amongst his Preachers, who can so soon deviate from his principles after his death, and thereby make a division amongst his people, which probably would not have been the case, if he had now been living. We should be glad if the breach could be healed without making a separation amongst the people; but are afraid it will not be the case, without the Preachers, laying aside all animosities, strenuously endeavour to effect a reconciliation upon the Old Plan. Our Societies here are almost all steady members

bers of the Church of England and its Doctrines, and do not wish for any alteration or dissention therefrom at all.

Thomas Ward.

John Roe.

John Unthank.

MALTON.

Nov. 26, 1794.

Your printed Letter of the 21st ult. has been laid before us, and other principal members of our Society. It is a grief to us to find our Brethren at Bristol so divided. We think such proceedings should, if possible, be put a stop to, which, if persisted in, will prove fatal to the Cause of Old Methodism. We have no objections to unite, with you, in your Address to the Preachers and Brethren at Bristol, but are afraid that things are gone to such a length, that it will have no effect. We are Friends to the Old Plan, and join with you in all your four Resolutions, and will readily join you in an Address to the Conference, in order to obtain a security, that the privileges we have long enjoyed may be continued to us. We have nothing more to add at present, but our prayers, that the Lord will graciously interpose, and put a stop to such dreadful proceedings, which are a disgrace to a religious Society.

William Beal.

James Russel.

Andrew Taylor.

Francis Ringrose.

Charles Stockdale.

John Hodgson.

John Halliday.

Richard Stelling.

William Masterman.

SHEFFIELD.

25 Nov. 1794.

We have been favoured with your Address of 21st Oct. and sincerely lament, with you, the unhappy contest which hath taken place at Bristol, through the indiscreet conduct of Mr. Moore and his party: convinced that the consequence has not only been very mischievous to that Society, but that every other Society has just cause to be alarmed, we have thought it to be our duty to guard against any attempts of the like nature in this Circuit, by adopting your Resolutions.

We cordially agree with your Address in general, and conclude by expressing our sincere desire, that the God of peace and love may crown your endeavours (to restore and preserve harmony and concord in the Societies) with success.

Thomas Holy.

John Rose.

Anthony Thompson.

Jonathan Birks.

James Walker.

Thomas Woodcroft.

Francis

*Francis Hawke.
James Barlow.
Henry Longden.*

*Charles Hodgson.
George Newton.*

DARLASTON.

Nov. 17, 1794.

At a general meeting of the Trustees we considered your kind Letter, dated Manchester, 21st Oct. 1794, and agree to all the Resolutions therein contained. We are, &c.

*Momford Wilks.
William Doffield.
George Adams.*

*William Greenway.
Benjamin Dawson.*

BOLTON-LE-MOORS. 28 Nov. 1794.

We the Trustees of Bolton-le-Moors, entirely approve of your Address and Resolutions, and cordially subscribe the same.

*George Eskrick.
James Beswick.
James Best.
Thomas Smith.*

*Joseph Whitaker.
Thomas Smith.
John Fletcher.*

ST. AUSTLE.

24 Nov. 1794.

We received yours of the 21st ult. addressed to Brother Flamank, expressing your sentiments respecting the unhappy affair at Bristol, and with you, sincerely deplore our common calamity. We shall at all times be heartily glad to concur with our Brethren of Manchester, &c. in any method that may be thought advisable for the restoration of peace and tranquillity; and we sincerely hope when the next General Conference arrives, that every method which prudence can suggest, will, under the influence of Divine Providence, be exerted, in order to accommodate such unhappy differences. We entirely unite, with you, in disapproving of every innovation that tends to personal aggrandisement; beside, if innovations are once admitted, who can determine where they will end. With respect to building Chapels, from a spirit of opposition, we believe it to be subversive of Christianity, and are fully determined to resist every attempt that may be made to collect money in our Chapels, to defray such unnecessary expences. Sincerely desiring that we may shortly see Sion in full prosperity, and that the clouds that hover over us may be soon dispersed, is the sincere desire of, &c.

*W. Flamank.
John Rosevear.*

*Samuel Drew.
James Filbert.*

George

*George Michael.**William Lee.**John Stevens.**Richard Libby.**Thomas Allen.**Joseph Clemens.*

P. S. I have seen a Letter from one that composed the District Meeting at Bristol, with these words, "WE NOW SET ALL TRUSTEES AT DEFIANCE, AND WE WILL NOT SHEATH THAT SWORD TILL WE HAVE PUT TO FLIGHT ALL THE ARMY OF TRUSTEES THROUGHOUT THE NATION." You have free liberty to say that Brother Flamank, of St. Austle, can produce it, dated Bristol, October 1794.

PRESTON.

Nov. 29, 1794.

Sensible of the inestimable advantages we have enjoyed for a series of years, in being united with the people called Methodists, we cannot but look back with joy to that period, when the venerable John Wesley (we doubt not under the peculiar influence of the Divine Spirit) devised a Plan for the spreading of vital religion, which had suffered so manifest a decay for many generations in these kingdoms. We believe there never was, since the apostles' days, such a scheme for the diffusing of evangelical truth, which consists not in ritual observances, or meats and drinks, but in peace and joy in the Holy Ghost.

We hoped, after the decease of Mr. Wesley, that the Preachers in Connection with him, seeing the clouds of witnesses, and innumerable seals which accompanied their ministry, would have kept in the good Old Way, but are sorry to find that several of those, who should have endeavoured to have kept the body in perfect unity, have acted with that precipitance which unbecomes Christian ministers, and in direct opposition to the Rules of Conference, in holding a District Meeting, and passing such Resolutions, and assuming such Power, as are subversive of Christian love, and opposite to the scheme of Methodism, and must meet with the reprehension of every lover of peace.

Therefore, after mature deliberation, whatever may have been the hasty decisions of men, who are so strenuous for Ordination, the Sacrament, &c. (conceiving that the whole body is likely to be torn asunder by such contentions about things which in themselves are unessential to salvation, and that the Itinerant Plan is likely to suffer greatly, if not totally to be overthrown) we are determined to receive those Preachers only who continue in the Old Methodist Plan. Praying the Lord to overrule his own church, and preserve us in simplicity, free from superstition, we remain, &c.

*Thomas Emet.**Samuel Parker.**Nathaniel Aspden.**George Hilton.**Robert Hilton.**William Bashall.**Thomas Crane.*

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The above meets with my entire approbation.

Roger Crane.

WORCESTER. Nov. 29th, 1794.

We the undersigned, being Trustees of the Methodist Chapel, in Worcester, agree as follows.

First, Still to adhere to the Doctrine and Discipline taught and established by our late Father and Pastor, the Rev. Mr. Wesley, and by the Preachers, who, in Connection, have hitherto laboured among us.

And, Secondly, To continue, as heretofore, in Connection with the Church of England, not desiring the Ordinances of Baptism and the Lord's Supper to be administered among ourselves, by our own Preachers, nor forming ourselves into a separate party.

John Lee.

Edmund Lewty.

John Knapp.

John Hughes.

Samuel Randle.

George Knapp.

William Savage.

George King.

HOWDEN, ESTRINGTON, AND RIVER-BRIDGE.

We the undersigned, being Trustees of the Chapels at Howden, Estrington, and River-Bridge, (which are all the Chapels in the Hull Circuit) being convened together, in compliance with your request, have taken the several parts of your Address and Resolutions into our most serious consideration, and hereby send you the result of our deliberations.

First, It is with sensible concern that we have perceived the evils now complained of, advancing by degrees a considerable time back; our old venerable Father, Mr. Wesley, perceived it also, but out of condescension to some popular, aspiring characters, was induced to make too great concessions, by which means those things, which do not at all enter into the essence of religion, have now become a bone of general contention; we are, therefore, resolved not to give countenance to any innovations, but to support such means and such only, as have the strongest tendency to bring Methodism (both as it respects Doctrines and Discipline in general) to its most perfect and original standard.

Secondly, We shall always look upon those Preachers, who, by any means (either secret or open) wish to introduce ceremonies into our Chapels, as enemies to the peace of our Zion; we expect nothing from them, but what concerns the essence of religion; we look upon them as Evangelists to all denominations, and as such only shall we receive them.

Thirdly. The contention and divisions at Bristol, we sincerely deplore

deplore, and cannot but lament that men, who have been so long useful before these ceremonies were introduced, should now so strenuously contend for shadows, after so long enjoying the substance.

Fourthly, We think it a blameable conduct in any Preacher, to abide in any Circuit, or exercise any authority there, contrary to an express Rule of Conference; and certainly it would be much more prudent, if they do not chuse to conform thereto, to remove themselves quietly from the Connection.

Fifthly, As no doubt Dr. Coke thought he was guided by the Spirit of God, when he made a willing sacrifice of his church privileges, in order to be more extensively useful as an Itinerant Preacher among the Methodists, let him be advised to come under the influence of similar impressions, and assume no higher authority than belongs to such a character.

Lastly, We adopt your Resolutions verbatim, and shall do every thing in our power, either by Delegates or Address to Conference, to carry them into execution.

HOWDEN.

James Longbottom.
John Barker.
John Wood.
William Singleton.
Richard Ward.
Barnard Clarkson.
George Flint.
William Chapman.
Henry Bell, jun.
Henry Bell.
Richard Weddle.

RIVER-BRIDGE.

John Barker.
John Wood.
Richard Ward.
Barnard Clarkson.
William Goundrill.

EASTRINGTON.

John Barker.
John Wood.
Richard Ward.
William Goundrill.
Thomas Bell.
Henry Bell.

RIVER-BRIDGE.

Joseph Blyth.
Thomas Bell.
Henry Bell, jun.
Henry Bell.

NORTH-CAVE.

John Wood, Owner of the said Chapel.

HALIFAX.

Nov. 29, 1794.

We can assure you, we have not been unconcerned observers of what hath happened at Bristol, since the last Conference; no, it hath given much pain to our minds, and could we, in any degree, interfere, so as to be a means of restoring peace, or even abating the present contentions which prevail there, we should be glad to do it. But that we may not discover a neglect of your well-meant intentions, to be peace-makers amongst Brethren, we transmit you our thoughts of the nature of the quarrel, and our judgment of it; also our thoughts on the way in which, it is probable, peace and unity may be restored and preserved amongst the Society, also the line of conduct we intend to follow.

First, Our thoughts of the nature of the quarrel is this, that part of the Society at Bristol, which meet to worship God at Portland Chapel, see it their duty and privilege, to receive the Lord's Supper at the hands of their Preachers. And the Trustees and others, of the Room and Guinea-street Chapels, are not willing that this privilege should be allowed the Brethren at Portland Chapel, only from the hands of an ordained Clergyman of the Established Church. And because Mr. Moore administered the Lord's Supper at Portland Chapel, (contrary to their remonstrances) they expelled him the Room and Guinea-street Chapels; and because Mr. Benson and others continued to preach in those Chapels Mr. Moore had been expelled from, the Trustees and others, of Portland Chapel, expelled Mr. Benson and others, from that Chapel. Now this conduct appears to us, blameable in *both parties of Trustees, &c.* and it appears not agreeable to the Christian spirit of mutual forbearance and love.

Second, We think it *highly reprehensible* in the Preachers concerned, who before, and at the District Meeting, brought forwards and promoted the building new Chapels, *on any occasion, without full authority* of Conference; and they appear to us the *more blameable* for building on *such an occasion*, as mentioned above. And we hope the next Conference will manifest their disapprobation of *such conduct*, in the way they judge most prudent, and thereby satisfy the minds of Trustees throughout the whole Connection.

We now offer some thoughts on the way in which it appears to us, peace and unity may be restored and preserved amongst the Society.

First, It does not appear to us right to establish uniformity with regard to the hours of public worship, as different places are differently circumstanced; this must be left to the judgment of the Preachers, Trustees, Stewards, Leaders, and People.

Second, We judge the unity of so large a body as the Methodist Society is, cannot be preserved but on a broad foundation; a liberty in things indifferent, to act as they judge most for the glory of God, and their own welfare. And in the particular case of the

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Lord's

Lord's Supper, in those places where it is the general desire of the Society, and there will no division follow, they ought to be allowed to receive it from their Preachers. Notwithstanding we judge this liberty agreeable to the Word of God, yet we wish not to promote any formal separation from the Established Church; and we think in the present state of the Societies, the liberty ought to be cautiously used, and not practised where the Society will be satisfied without it. It does not appear to us, that the late Mr. Wesley did pursue one line of conduct, in all places and times, but made alterations every year, as Providence opened the way, and the necessities of the Societies required.

We now inform you the line of conduct we intend to follow.

First, We do not see it our duty, *at present*, to form any Resolutions, so as to oblige us, in future, to take part with those who approve, or disapprove, of receiving the Lord's Supper from their Preachers, so as to *be opposed* to the other, but we will, to the best of our knowledge, follow that way which is most for the glory of God, and the peace of the Society amongst whom we are.

Second, We have to inform you, that should the next Conference sanction what the Preachers at Bristol have done, in building Opposition Chapels, without their consent or authority, we shall be ready to join with you, and others, *by every prudent means*, to obtain security from Conference, that afterwards no Chapels shall be built, in our Connection, without their consent and authority, and that no such authority shall be given to any *District Meeting*.

Yet we have a pleasing hope, that when the Conference shall meet together, the Lord will so influence their minds to love him, and one another, that mutual love may prevail amongst them, and contentions and divisions *cease*, and the Preachers be more united than before. We hope, also, that the snare of Satan will be broken, by which he meant to divide, and scatter the followers of the Lord Jesus; then we hope to see the Lord's work more abundantly prosper in his hands, and believers multiplied on every side, which is our prayer. We conclude with earnest desires that our hopes may be accomplished, and our Lord's kingdom spread more and more.

John Walker.

Elkanah Wild.

Robert Emmet,

Richard Emmet.

John Hallowell.

N. B. There are only us five Trustees of the Chapel at Halifax.

POCKLINGTON, MARKET-WEIGHTON, &c.

Nov. 17, 1794.

We the undersigned, being Trustees of the Chapels of Pocklington, Market-Weighton, and Holmes-Aulum, (which are all the
Chapels

Chapels in the Pocklington Circuit) being convened together in compliance with your requisition, have taken the several parts of your Address into consideration, and hereby send you the result of our deliberations.

And First, It is our opinion, that any departure from the good old tried Form, by the introduction of Ordination, Baptism, the Sacraments, Burial of the Dead, with all the circumstantialia that must eventually make the Methodists formal Dissenters, is injurious to the interests of Methodism, and ought to be resisted. And we hereby engage to use all our interest and influence to stop the progress of such a system, and to unite with Conference, or any Body of Trustees, in the use of any means which are likely to produce such an event.

Secondly, That means may be used likely to accomplish such a design. We have enquired a little into the Polity of the Methodists, and it gives us some surprise (after all that hath been said of the Oppression and Tyranny of the Trustees) to find, at least in our idea, that Conference, (that is, the Hundred) and the Trustees, are the constituted and appointed Guardians of the whole Connection. Their Powers appear, to us, to be distinct and independent; yet to be so admirably and wisely modified and interwoven, as to give each party a proper and providential controul upon the other. Conference, in virtue of their Deed inrolled in Chancery, admits and employs Preachers, forms Societies, governs them, and performs all the substantial acts of legislative and executive government. The Trustees, in virtue of the Trust Deeds of their Chapels, take care that Doctrines are preached agreeable to the text expressed in their Deeds, that Discipline is maintained as described in the large Minutes and Rules of Society, that the Preachers lead peaceable and godly lives, and that they are sent in such rotation, as to preserve the letter and spirit of Itinerancy. If this be the fact, the power effectually to stop and annihilate the evil complained of, rests with Conference, (that is, the Hundred) and the Trustees of the respective Chapels. And, in the present conjuncture, when it bids fair to divide and tear in pieces the whole Body, we think Scripture, Reason, Conscience, the Nature of their Trusts, the Well-being of the Connection, all call upon each of the Parties to take an active part. What part the Trustees ought to take, is not for us to say; but we hereby engage to co-operate, with you, in any measures which you may think most expedient, whether it be by Petition to Conference, or sending Delegates to a Trustee Conference, or any other means, to obtain from Conference "a Security" that divisions shall be stopped, and Methodism restored to its primitive state.

Thirdly, With respect to the divisions in Bristol, we most sincerely deplore them. Our views of the conduct of the parties are nearly similar with your own; and if you think our names will give any additional weight to your Address, and make it more efficacious in
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the restoring of peace, you are at liberty to use them. And if we could in any other way contribute to the peace of the parties, we would do it with avidity.

Fourthly, We adopt your Four Resolutions, for ourselves, verbatim, and unequivocally in their full extent. First, That we are Friends to Ancient Methodism, and the good Old Way, which has been so long approved of the Lord, to the salvation of so many thousands, and we are determined to afford it all the support in our power, and to suffer no innovations, without the first being agreed between us and the Conference. Secondly, We are determined to do all in our power, to support those Preachers, who maintain the Discipline of Old Methodism, who act agreeable to the Rules of Conference, and the Nature of our Trusts, and who are Promoters of Peace, and not of divisions and contentions. Thirdly, We cannot in conscience countenance and support those Preachers, who can so glaringly deviate from the Rules of Conference, and that even to the convulsion and division of the Societies. Fourthly, That as to building of Chapels, merely from a spirit of opposition, and without taking the steps previously necessary, according to the Rules of Conference, is not only bringing a large Debt upon the whole Connection, but also a lasting monument of disgrace thereto; we cannot admit, in future, those Preachers into our Chapels, who thus continue to foment divisions, by preaching in such Chapels.

POCKLINGTON.

William Rogerson.
Francis Blanshard.
Thomas Ranson.
William Wray.
Richard Rispin.
Thomas Hagyard.
John Richardson.
William Hudson.

MARKET-WEIGHTON.

George Flint, sen.
George Flint, jun.
John Flint.
James Longbottom.
Barnard Clarkson.
George Foster.
William Craven.
Michael Clarkson.

MARKET-WEIGHTON.

Richard Ward.
John Barker.
Henry Bell.
 HOLME.
Henry Bell.
Barnard Clarkson.
James Longbottom.
George Foster.
Tristram Gell.

AULAM.

John Catton.
John Harper.
Manuel Lonsbrough.
William Wade.
John West.
William Lonsbrough.
Josey Craven.

BIRSTAL.

BIRSTAL.

Nov. 27, 1794.

We have long seen with pain the proceedings of several of the Preachers, who seemed to mind nothing of causing divisions and contentions in the Societies in order to come at their own ends; what a pity that those, who profess to fear and love God, and to be Messengers of the Prince of Peace, should be the first to cause strife and divisions. We have not yet forgot the violent manner (some of these very men who have been so busy at Bristol lately) in which they assaulted the Birstal Trustees some years since, and actually bought a piece of ground at a very great price to build an Opposition Chapel on, and would have done it, had not Mr. Wesley thought proper to put a stop to it. We think it high time for the Trustees throughout the kingdom to unite, and, if possible, to stop their present proceedings; and if it be thought necessary, to call a General Meeting of Trustees at present, or at some future time, we shall appoint a delegate to represent the Birstal Trustees. We likewise approve and adopt your four Resolutions, &c. We remain, &c.

*Thomas Crowther.**Joseph Nelson.**John Armitage.**Joseph Lee.**Benjamin Mallinson.*

Signed by all the Trustees then present.

BRAMLEY.

Nov. 27, 1794.

We whose names are underneath, do entirely concur in the Four Resolutions contained in your Letter, and are thankful the great Shepherd of Israel has stirred you up to come forward in this important moment, in defence of the just Rights of Conference, the Trustees of our Preaching-houses, and the support of Old Methodism.

We have sent a Declaration to Messrs. Benson, Rodda, and Vasey, informing them we are determined to abide by them, and all the Preachers who will join them, in making a *firm stand* for the Old Path wherein we have, for a series of years, enjoyed such invaluable blessings; and are ready to join our Brethren the Trustees throughout the kingdom, in adopting any measures which will tend to preserve Methodism upon its Original Ground, to succeeding generations.

We think a meeting of Trustees, previous to the Conference, highly needful, and whenever a proper time is fixed on, (for such a meeting) if you will let us know, some of us will endeavour to attend. We remain, &c.

*George Bucroft.**James Holdsworth.**William Field.**John Holiday.**Joseph Haley.**Abraham Dickinson.*

YORK.

YORK.

28 Nov. 1794.

We have read your Letter with much pleasure, and sincerely thank you for standing forward in support of the Methodist Economy, as handed down to us from the Beginning. We heartily join you in thinking, that the building of Opposition Chapels should not be encouraged. We are ready to receive with thankfulness such Preachers as shall be sent to us by Conference, who are willing to labour amongst us upon the Old Methodist Plan, but cannot in conscience countenance or support any other.

*William Hawxwell.**John Barker.**Thomas Dilcock.**Michael Clarkson.**John Wilkinson.*

N. B. This Letter was signed by the Stewards and all the Leaders of the York Society.

ARMLEY.

Nov. 28, 1794.

We whose names are underneath, do entirely concur in the Four Resolutions contained in your Letter, and are thankful the great Shepherd of Israel has stirred you up to come forward in this important moment, in defence of the just Rights of Conference, the Trustees of our Preaching-houses, and support of Old Methodism.

We have sent a Declaration to Messrs. Benson, Rodda, and Vasey, informing them we are determined to abide by them, and all the Preachers who will join them, in making a *firm stand* for the Old Path wherein we have, for a series of years, enjoyed such invaluable blessings; and are ready to join our Brethren the Trustees throughout the kingdom, in adopting any measures which will tend to preserve Methodism upon its Original Ground to succeeding generations.

We think a meeting of Trustees, previous to the Conference, highly needful, and whenever a proper time is fixed on, (for such a meeting) if you will let us know, some of us will endeavour to attend. We remain, &c.

*William Pickard.**William Clark.**Edward Walton.**John Wild.**John Hutchinson.**William Whitaker.*

EASINGWOULD.

EASINGWOLD. Nov. 12th, 1794.

We the Trustees for the Chapel of this place do highly approve of your Address, and are determined to defend Old Methodism to the utmost of our power. As witness our hands.

George Walker.

John Shepard.

James Sadler.

James Cattle.

William Cordukes.

Thomas Dodgson.

Matthew Skilbeck.

Richard Wilkinson.

Thomas Dodgson.

BRADFORD.

Dec. 26, 1794.

As several of our Brethren, in and about Bristol, have since last Conference, taken upon them to expel Messrs. Benson, Rodda, and Vasey, from preaching in several Chapels to which they were appointed by Conference, and this without any thing immoral being laid to their charge; and also to take Preachers that Conference had appointed to other Circuits, to fill up the places of those they have expelled; and also to introduce the Sacrament in a great many places where it was not administered in the time of Mr. Wesley. A great many of the Preachers, and the Trustees of the two Chapels at Bristol, the Trustees of the two Chapels at Manchester, together with the Trustees of Stockport, look upon these proceedings as a departure from the general Plan of Original Methodism; and an open and avowed Dissent from the Church of England, and contrary to what Mr. Wesley designed, and desired, as he has often declared to the world.

Therefore these Preachers, and Trustees of the above Chapels, together with the Trustees of many other Chapels, are determined to make a resolute stand against these Innovations, and do earnestly desire that the Trustees of other Chapels would join with them in the Resolution to continue the Old Methodist Doctrine and Discipline, without the Innovations of dissenting from the Church of England, by signing their names to this paper.

BRADFORD.

John Butler.

Eben Pyrah.

Henry Atkinson.

John Hodgson.

Nathaniel Dracup.

PUDSEY.

Joseph Fenton.

George Beecroft.

John Schofield.

James Harrison.

Joseph Brown.

ECCLESHILL.

Moses Crabtree.

Thomas Gwall.

Thomas Lee.

William Read.

WICHFIELD.

Joseph Fenton.

George Hoyle.

John Shutt.

John Turner.

NEWMILLS. Nov. 24th, 1794.

We the undersigned, being Trustees for the Methodist Chapel at Newmills, received your printed Letter of the 21st Oct. 1794, and having seriously considered its contents, readily send for answer, That we are Friends to the good Old Plan of Methodism, in Connection with the Church of England, and we wish to have Itinerancy still continued amongst us.

We think if either Preachers or People erect Chapels in Opposition, it is not from a *Gospel Spirit*. If Titles and Honours be admitted, we shall soon be like our other churches, and fall away from our steadfastness.

We desire, and likewise pray, that all the People may be deceived, who said, "after Mr. Wesley's death there would be divisions and strivings for superiority among us;" but if the Preachers proceed in that spirit, the above prediction will be fulfilled; if our Preachers will take our Lord's advice, in striving to be greatest, let them "become servants of all."

Stephen Pearson.

John Handford.

John Collier.

John Sales.

John Mosley.

John Stafford.

John Dewsnup.

John Beard.

Daniel Stafford.

John Crowther.

Joshua Gregory.

BULLOCK-SMITHY. Dec. 13th, 1794.

We, who are Trustees of the Methodist Chapel at Bullock-smithy, do approve of the Letter printed by our Friends at Manchester, Salford, and Stockport, dated the 21st Oct. 1794.

Charles Higginbotham.

Matthew Mayer.

George Garside.

John Collier.

John Whitaker.

Joseph Heaward.

MACCLESFIELD. Jan. 2d, 1795.

We have to apologise for our seeming neglect in not sooner replying to your circular Letter, which came duly to hand. As we have repeatedly avowed our sentiments respecting Methodism, as established and bequeathed to us at the death of our late justly honoured Father in the Gospel, we need say no more at this time, than that we fully approve of the four Resolutions contained in your circular Letter, dated Oct. 21, 1794, and are determined to abide by them.

John Ryle.

Robert Johnson.

James Lean.

Elias Lomas.

George Pearson.

Samuel Rowbotham.

